

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. I. 8.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 30, 1899.

No. 5

HUMANITY.

From all the war-worn world they cry for light;

I hear their voices through the silent night;
The people, they who suffer, they who bear,
The weight of the world's labor and its care.

They cry aloud for justice and for peace;
They beg their portion of the world's increase.

They're tired of unremunerative toil;
Tired of producing for another's spoil;
Tired of the load of armies and of forts;
Tired of the kings, the conquerors, the courts;

Tired of the hypocrites who masquerade
As Christ's disciples, but whose wage is paid

From Mammon's coffers, and who hold their place

With the oppressors of the human race;
Tired of the husks of creeds and dogmas old;

Tired of the hard, unfeeling rule of gold;
Tired of the politician and his lies;
Tired of the knaves who walk in Virtue's guise;

Tired of the want, the hunger, the distress;
Tired of the whole world's hate and selfishness;

And yearning in a blind, uncertain way
For something nobler, for a better day,
To see a juster era come to birth,
To see, O Lord, Thy kingdom upon earth.

My heart goes out to them; my hopes and dreams
Are all for their uplifting, but it seems
My efforts are so feeble and so few,
What can I do, O Lord, what can I do?

The fields are white to harvest; all the world

Is waiting till Thy banner is unfurled;
Is ready, at the signal, to march on
To the New Times, that now begins to dawn;

Is listening until some voice of power
In clarion accents shall proclaim the hour;
And at that magic and inspiring call
Men shall arise and to a headlong fall
Shall hurl the outward Old, the reign of caste,

The evils we inherit from the past;
And from the heights of Progress they have won

Shall hail the light of Freedom's rising sun.
This is my dream—to make that vision true,
What can I do, O Lord, what can I do?

—Exchange.

OUR CONFERENCE PRESIDENTS.

Elder Heber S. Olson was born Sept. 9, 1872, in Fairview, Utah. His parents embraced the Gospel in the old world, and true to the spirit of gathering they emigrated to Utah in the early sixties, settling in Sanpete county.

His youthful days were spent on a farm, and while young many responsibilities were placed upon him, while his father was preaching the gospel of peace

in a distant land. Until eighteen years old his education was very limited, but at this period he resolved to go to school. In order to carry out this resolution he at once set to work, laboring on the mountains in the summer. By so doing he was able to attend school during the winter months, three years of which he attended the Brigham Young Academy. At the age of twenty he took charge of his father's saw mill, which he successfully managed for several years. In the year 1896 he commenced teaching school. In November of the same year he was



ELDER HEBER S. OLSON,
President of the Virginia Conference.

elected justice of the peace for Fairview precinct, being re-elected in 1898.

As teacher in school he developed a great love for children, and they in turn loved him. He laid special stress on the moral side of education.

Early in life he manifested a strong religious feeling, and as he grew older various ecclesiastical duties were placed upon him, all of which were ably discharged, and reflected credit to his character. He was for years a worker in the M. I. Association, two years of

which he was first counsellor. In the latter part of March, 1899, a letter from "Box B" informed him that his service was wanted as a Missionary in the Southern states. On the 15th of May he left his home, to face a cold world, and assist in spreading the true and everlasting Gospel. On reaching Chattanooga he was assigned to labor in the Virginia Conference. On the 6th of November, 1899, at an annual conference held in Richmond he was called to succeed Joseph F. Pulley as President of said Conference.

History of the Southern States Mission.

(Continued From Page 25.)

January, 1894—

At the opening of this year all Elders are well and hard at work. Very little opposition is manifested at this time, and a spirit of toleration seems to prevail. In North Carolina several of the newspapers published hateful articles that had a tendency to inflame the prejudiced minds of some of the people. One paper, the Webster Weekly, invited some "Mormon" to defend his faith, "if he could," and stated that he would publish any such communication. Elder George A. Smith eagerly accepted the invitation and wrote an able exegesis of the "Mormon" doctrine, but the editor refused, after reading the article, to publish it, saying that he did not intend to advocate "Mormonism" through the columns of his paper.

Elder Hyrum Carter, of the South Carolina Conference, was severely burned by the application of carbolic acid, wrongly applied, by him.

During this month fifteen Elders arrived from the west and were appointed to labor in the various Conferences of the Mission.

February—

Elders Nebeker and Jones were forced to leave Wilkinson county, Mississippi. A mob waited on them, led by John Cobb, supervisor, and informed them to that effect.

Feb. 5.

Elders Berry and Curtis were stopping at the home of Brother Sloan in South Carolina. Brother Sloan's sons were not very friendly disposed toward the Elders and determined to "run them off." They

were not living with the father, but at Columbia. Mounting their horses they rode to the father's house, at which place the Elders were stopping, armed with an ugly looking gun and a blackwhip. As they neared the house the father took his snoutgun and met the sons at the gate. What was said the Elders never learned, but the sons left and the Elders were not molested.

Word was received that Elder Walter Barton was very ill at McComb City, Miss. George A. Smith went immediately to his bedside and did everything possible for Elder Barton's comfort and convenience.

On the 16th he rallied and seemed so much improved that Brother Smith returned to the office. The apparent improvement was but the beginning of the end, for he passed peacefully away on the 18th, although everything possible had been done for him.

Elders Phelps, Haycock, Holt, Doxey and Lechtenburg were constantly attending Brother Barton, and deserve special mention for their faithful efforts in behalf of their prostrate brother.

The family of John Cram also deserve much praise for their kindness to the Elders during this sad experience, who deprived themselves of every comfort, also going to their neighbors' to sleep, that the Elders might remain with Elder Barton.

(To be continued.)

To Extirpate the Elders.

The statement in a dispatch from Charleston, S. C., that the state legislature has been asked for a law against the Saints of South Carolina, is worthy of more than a passing note. In the petition to the lawmakers, the hands of jealous ministers are plainly visible. A law is asked for—so says the dispatch—to "extirpate the Elders," and unless such an act is provided, threats of lynchings are made.

The fact proves conclusively the absolute truth of the view that it is enmity against the Gospel of Jesus Christ, which is the moving force in the latest crusade, as it has been before. With great flourish and loud trumpet blasts, the instigators of it have proclaimed to the country that they were absolutely innocent of the abominable charge that they were engaged in religious persecution. They have maintained that they were only fighting "lawlessness." In this South Carolina specimen of the crusade, the true nature of it is revealed, however. It is bigotry. There are no "polygamists," and no "polygamy" there except, perhaps, outside the Church, and yet the gentle ministers of Christ are clamoring for a law to "extirpate" the Elders.

How this can be done, remains to be seen. If legislatures are as bigoted as ministers, a way will be found whereby to satisfy the hunger and thirst for persecution that has been kindled in this country. And when the Church has been "extirpated," the next logical step will be to establish some one of the sectarian churches; to give it state support, special privileges and rights. With the spirit of the constitution thus violated, there will be no end to religious trouble. Is that what American ministers are laboring for? Do they want mediaeval Europe revived in this country, with its "heresies," and trials, and drivings, burnings at the stake, and massacres? Where is the shore towards which the monster-stirred currents are drifting? Are there breakers ahead? And will they be seen in time to be avoided? It behooves the American citizen to keep a good lookout. —News.

Chinese doctors are paid for keeping their clients well. When one falls sick his payments to the doctor cease.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 27.)

THE FOURTH CENTURY.—In the last century we found the Christians in a very bad spiritual condition, and the great opposition they had met by Rome had almost obliterated every vestige of goodness from them. In this century we also find the same power exercising temporal sway over all the known world, and impregnating the countries they subdued with their Paganistic ideas.

The Emperor Diocletian was a weak and ignorant fanatic, who felt incapable of conducting his vast empire alone, and he selected Hercules, Constantine, Chlorus and Galerius as his aids and counsellors, and finally divided the empire among them, which caused jealousy, intestine trouble, war and bloodshed.

Under the advice of Galerius (who was a worthy son-in-law of the tyrant), Diocletian caused a terrible persecution to rage against the Christians, wherein many were put to death; but the worst thing that happened was the almost total destruction of the Christian records and books, which to this time had multiplied greatly, and had been preserved with great reverence and devotion by the poor deluded fanatics, who posed as Christians and claimed to follow the precepts therein written, but who had become so illiterate and worldly that the Scriptures were not comprehended in the spirit in which they were written, as "the things of God are only understood by the Spirit of God," and the understanding Spirit of God could scarcely be found at this time.

But the time had come when Christianity and Paganism amalgamated and united as one.

Constantine died in England, and left a worthy (?) son to succeed him, by name Constantine, who was a great success as a warrior and statesman. Subduing his brother Emperors, he united the great Roman empire, and was instrumental in bringing peace and popularity to the former persecuted sect called Christian, by adopting their religion.

It can be said of him, as of Napoleon, that "he had a heart of savagery, and a head equipped with all the science and resources of the most advanced nations, at the time of his appearing. He had the ambition of Lucifer, the power of Belzebub and the wisdom of Satan; his rapacity was unappeasable by the spoliation of a world; his lust of empire surpassed the wildest dreams of a Tamerlane or Alexander."

Constantine's ambition appeared to aspire to nothing less than ruling civilly and ecclesiastically over this vast empire; and he accomplished all he set his heart upon. He ruled over the Bishops and their counsels, and made Christianity exceedingly popular, by offering beautiful gowns and giving money prizes to all who would turn Christian and adopt his faith, which had been the faith of his mother.

He was a murderer, having choked his wife to death while in her bath; being unmerciful to all who aspired to his throne, he slew his son-in-law. Many other malicious and wicked acts were committed by this man, who has been honored and worshipped as a Saint these many years. He claims to have accepted Christianity through reading a super-scription in the heavens over the sign of the cross, upon the eve of going into battle, which read, as translated from the

Latin, "By this conqueror." However, he was not duly baptized until just before his death, when, desiring immunity from his many crimes, he was absolved from sin through immersion. Eusebius, Bishop of Nicomedia. Eusebius, as a church historian, singularly fails to record the vision of Constantine in his ecclesiastical history, but recounts it in the life of that man written many years after the occurrence. He played a prominent part in moulding the character of Constantine, and was a remarkable writer in this century.

Mosheim, the reliable historian, speaking of this period, says: "It is a notable fact that in this century the Greeks and Romans differed very little in their external appearance from the Christians. They had both a most pompous and splendid ritual, gorgeous robes, mitres, tiaras, wax tapers, croziers, processions, lustrations and images. Gold and silver vases were to be seen equally in heathen temples and Christian churches; and the ministers were applauded by the clapping of hands when delivering their discourses."

Athanasius was a renowned character at this time, especially in his defence against Arius at the council of Nice in Bithynia, in his great argument on the Godhead, which has been so universally accepted to this day. His ideas, as copied from the Church of England prayer book, reads as follows—The Creed of St. Athanasius:

Whosoever will be saved; before all things it is necessary that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled; without doubt, he shall perish everlastingly.

And the Catholic faith is this: That we worship one God in Trinity, and Trinity in unity; neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son; and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate; and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal; and the Holy Ghost eternal.

And yet there are not three eternal; but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty.

And yet there are not three Almighties; but one Almighty.

So the Father is God, the Son is God; and the Holy Ghost is God.

And yet there are not three Gods; but one God.

So likewise the Father is Lord, the Son is Lord; and the Holy Ghost is Lord.

And yet not three Lords; but one Lord, and so forth.

Thus Athanasius, the Bishop, supported by Constantine, manufactured a God without body, parts and passions, which has been universally adored these hundreds of years. His creed was considered by all, even Athanasius himself, as incomprehensible, and not to be reasoned upon, while others considered it

the work of a madman. Yet the enlightened nineteenth century will accept it beyond question, embodying all these points. The first article of religion of the Church of England, the dominant church of that country, reads as follows: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible, and in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

The Roman Catholics quote Him as an "incorporeal" being, and the Christian world generally carry God in their heart, without any general conception of Him or His attributes; and don't seem to realize that the resurrected Savior had a body of flesh, bone and sinew, the same body eating fish and honey on the banks of Gallilee. The same material substance ascending to heaven in the sight of many of His disciples from Bethany; later He was seen by Stephen sitting on the right hand of His Father in heaven; and from what the angels told His disciples, "He will come again in like manner," and as Paul says, "take vengeance on them that know not God, and obey not the Gospel of His Son."

How very material the God of Israel did appear, as embodied in the person of Jesus Christ. And how very atheistic the ideas of the Godhead has become, by following the creeds of the uninspired men of the Dark Ages, who have been worshipping a nonentity for hundreds of years.

At the close of this century the Virgin Mary commenced to be idolized, and was worshipped as a Saint, and by many considered a Goddess; sacrifice being made to her with as much pomp as the Ephesian idolaters would offer their adoration to Diana, their Goddess.

Diana, as worshipped by the Pagans, had been introduced into Ephesus by a man who declared that whilst working in the field, she, the Goddess, descended from her Father, the God Jupiter, and desired the world's adoration. This man forthwith made out of ebony an idol, in the form of a beautiful woman; related his story to the Ephesians; and, strange to say, he was believed by these credulous people, who built a beautiful temple to Diana, and worshipped her with much display. The first and second temples in Ephesus were built of wood, and were consumed by fire. However, the Goddess was rescued from the flames each time. The third temple was built of stone, massive and beautiful, and was one of the seven wonders of the world; the pillars surrounding it were each the gift of a prince, and for workmanship and grandeur it was unexcelled. It took two hundred years to build this structure; and in Paul's day many gold and silversmiths were employed to keep in repair the multitude of silver and gold statues that surrounded and adorned this magnificent building (built to an ebony idol). No wonder that Demetrius, the silversmith, rebelled at Paul's denunciation of this idolatrous people, and cried, "Great is Diana of the Ephesians." His craft was in danger.

As I before state, the Christians, in their adoration of Mary, were but imitating the Pagans who worshipped Diana, and they were introducing an innovation that was not known in the days of Jesus; having degenerated and adopted the Pagan customs almost intact, they

worshipped with great pomp and show, which was extremely fascinating to the plebeian. Thus the century closed, with the Christians in a magnificent condition, from a worldly standpoint, as they had become popular and were much sought after.

(To be continued.)

HISTORY OF THE TOBACCO PLANT.

"There is an herb," says an old writer, "which is sowed apart by itself and is called by the inhabitants *vpowoc*. In the West Indies it hath divers names, according to the several places and countries where it groweth and is used. The Spanish call it tobacco. The leaves thereof being dried and brought to powder, they used to take the fume of smoke thereof by sucking through the pipes, made of clay, into the stomachs and head. This *vpowoc* is of so precious estimation among them that they think their gods are marvelously delighted therewith, wherefore sometimes they make hallowed fire and cast some of the powder therein for a sacrifice."

The habit of smoking was first noticed by the crew of Columbus in November, 1492, who thought the Indians were perfuming themselves. The smoke was inhaled through the nostrils by means of a hollow forked cane about a span long. The primitive pipe was like a Y in shape: the two forked ends were placed in the nostrils and the other end over a heap of the smoldering powder, and then the smoke was drawn up into the nose. This pipe was called "tobago." On his homeward voyage Columbus discovered an island, Y-shaped like the Indian pipe, and he therefore called it by the same name—Tobago. From this island the herb was called "tobacco." Thus the word tobacco is not the name of the herb—which was called *cohiba*, *petun* and *yoli* in different parts of America—but of the first pipe.

Though well known to Europeans visiting America, tobacco was not brought into Europe until late in the sixteenth century. A Spanish doctor, Hernandez, is said to have brought the first tobacco into Europe. Pean Nicot—who has left his name behind in "nicotine"—sent some tobacco in 1559 to the grand prieur of France. He described it as a herb of peculiar pleasant taste, good medicinally in fevers and other diseases. It was, in fact, as a medicine that tobacco was introduced into Europe, and for many years it remained in pharmacopeia. For a long time the flagrant weed had no settled name. It was called by a score of different titles, the most common being *nicotina*. Ultimately the world returned to tobacco, the name by which Hernandez called it on introducing it into Europe, and, with trifling variations, this is the name by which it is universally known.

Tradition asserts that Sir Walter Raleigh was the first to smoke tobacco in England. This honor is also claimed for several other gentlemen, but it is a point impossible to be settled. Capts. Price and Koet were, however, the first to smoke tobacco publicly in London. They used "segars," or twisted leaves, and many people assembled to see them smoke or drink tobacco, as it was called at that time. Pipes were not invented in those days. At first they were made of silver, and the poorer classes, unable to buy these, used a walnut shell for the bowl of the pipe, and a straw to suck up the smoke. This primitive pipe was passed from man to man round the

table in taverns, where smoking was chiefly indulged in. Smoking leaped into popular favor, and the habit was practiced everywhere, churches not excepted.

Urban VIII. issued a bill excommunicating all who used tobacco in churches, and Elizabeth thought proper to add to this penalty of excommunication against those who filled their nostrils with snuff during divine service, and ordered the beadles to confiscate their snuff boxes. Later another pope excommunicated all who took "snuff or tobacco in St. Peter's" at Rome. Later the American puritans followed the example of the European Catholics and forbade smoking in church, as the service was greatly disturbed by the clinking of flints and steel to light the pipes, and the clouds of smoke in church.

Hence a law was made enacting that "any person or persons that shall be found smoking of tobacco on the Lord's day, going to or from the meetings, within two miles of the meeting house, shall pay 12 pence for every such default." Under this law five men were fined "for smoking of tobacco at the end of Yarmouth, Mass., meeting house on the Lord's day." Like everything else, tobacco by its popularity awakened opposition. The anti-tobaccoists were headed by James I, who characterized the custom as "loathsome to the eye, harmful to the brain, dangerous to the lungs, and in the black fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." This royal condemnation of smoking called forth similar effusions to the British Solomon's "counterblaste," and for many years the tobaccoists—as the smokers, not the sellers, of tobacco were then called—came in for severe criticism.

All classes indulged in tobacco, nor were the ladies squeamish in partaking of the fragrant weed. In those days smoking was a more expensive habit than it is today. Tobacco cost 75 cents an ounce, equal, according to present values, to \$4.50. It was sold for its weight in silver, and our ancestors were accustomed to reserve their heaviest shillings for buying tobacco.

Much as the Englishman likes his glass of beer, he prizes his pipe much more, and one can easily imagine the storm which would arise if the house of commons took steps to stop smoking. Yet, in 1621, Sir William Stroud moved in the house of commons that he would "have tobacco banished wholly out of the realm, and not brought in and used among us." Sir Guy Palmes said that if tobacco be not banished, it will overthrow 100,000 men in England, for now it was so common he had seen men take it at the plow.

Among the Puritans tobacco was at first abhorred, but it gradually gained ground. Quakers smoked, and their friends were requested "to partake of tobacco privately and in their own houses, in order not to encourage smoking and make the use thereof excessive." In the American colonies tobacco took the form of coin. For harboring a Quaker or bringing one from England a fine of 5,000 pounds of tobacco was inflicted.

A cargo of young women was brought from England for wives for the settlers, and these were disposed of at 120 pounds of tobacco a head. The use of tobacco today is universal. The Americans consume nine pounds a head, while the Englishmen smoke only eighteen pounds a head per annum. To the habit of smoking is attributed by some the irritable ill-health and nervousness of today.



Published Weekly by Southern States Mission, Church of Jesus Christ of Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: Per year \$1.00
Six months .50
(In Advance) Three months .25
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, DECEMBER 30, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there be anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We will appreciate very much, the kindness, if Elders recently appointed to preside over Conference will forward to us at once their photograph and autobiography.—Editor.

Elder Christo Hyndahl, who has had charge of the books of the office, and until recently was President of the Chattanooga Conference, has been selected as counselor to President Rich, to fill the vacancy caused by the release of President George A. Lyman. President Hyndahl has been very closely connected with the business of the Mission ever since he came to Chattanooga, having occupied several positions in the office and being well acquainted with all the affairs of the work in the south. He is a safe counselor and the selection was a good one.

MODERN PHARISEES.

The Christian Observer of December 20, in an article entitled Judas Iscariot, among other things says:

The Pharisees watched Jesus closely to find fault with him. The real character of Judas could not have been altogether unknown or unsuspected by them; and the chief priests "were glad" when he came to them. The Pharisees and chief priests doubtless thought that they made a good point when they whispered that one of the apostles, the treasurer of the band, was a rogue.

Even though this world is "advancing" and becoming "enlightened" all the time, and people are becoming generally better; yet this one class (Pharisees and chief priests) seem to be just about as nasty and low now as in the days of Jesus. At all times we can see men who are said to be good, and who belong to the church, sneaking about, trying to find some fault in those "high in authority," and then when successful enlist the services of all similar people to condemn a whole church, because one, or two, or a dozen, do things that to them is not exactly right. If hell is a "bottomless pit" and it is four billion miles to the first turn; twice as far to the next, and ten times as far to a resting place; and in this resting place are billions and billions of filthy snakes to hiss, and "fire and brimstone" to burn; such would be indeed too good for such curs.

HOW MINISTERS ARE CALLED.

The Chicago evangelist, French Earl Oliver, while holding a revival in one of our western cities said:

"Preachers want revivals for many different reasons. One comes to me and says, 'Brother Oliver, I want a revival.' I ask him why, and he says, 'Well, speaking confidentially, Brother Oliver, if I have a revival it will mean a better attendance at my church and my salary will be increased.' Another preacher comes and tells me that he wants a revival so that he can make a blowhard of a report before the conference, and, Brother Oliver, he whispers, 'I may get a better charge as a result.' * * It is remarkable how a preacher can hear the voice of God in a call to a charge that means \$300 or \$400 more salary. They hear the voice the more clearly as the salary is larger. They scent the Lord's beckoning hand as a hound scents a fox—when the salary's larger. Preachers are afraid to preach the gospel on Sunday night because they fear that they will lose their crowds."

If he did not receive "a salary" or remuneration in some way, how long would French Earl Oliver preach? We will give the class until 2 o'clock next spring to answer this question. Mr. Oliver has undoubtedly had some experience with "modern divines" and their methods of being "called" to preach, else he could not have "guessed" so accurately how most preachers get their authority.

AFRAID OF WOMEN.

A special correspondent sent a western paper the following from Washington:

"He's not on the floor, Miss." "Why, how is that? I saw him in his seat, from the gallery, not five minutes ago." The speakers were a young woman who had sent her card in to a member of the House, and the doorkeeper, who took the card in and brought it back to her. As she turned away with vexation stamped on her pretty, if rather too bold face, the doorkeeper remarked to a companion: "Wonder how long it will be before they catch on and stop trying to card members out?" Members are no longer seen in the corridors or in restaurants in conversation with young women, as they have been at every session for lo, these many years; they no longer make eyes openly at the pretty girls in the galleries. In short, the gayest Lothario of them all is now a very monk in his deportment towards women in and around the capi-

tol. The Roberts case is responsible for this seeming reformation; the average member is afraid of the women who are at the capitol daily, looking after the work of the Roberts committee, and determined not to let them catch him in any mischief.

Brigham Roberts bought more toys than any other Congressman.—Chattanooga News.

Guess the Chattanooga News is about right; not because Roberts has more children than any other Congressman, but because he acknowledges all he does have.

Faith and Works One Thing.

"Faith" and "works" are not two separate things, but two phases or aspects of the same thing. Faith is the inner spirit that links a soul with Christ, and thus secures to the soul power to do for God and man. Works are the manifestations of that linking, evidencing to man and to God that the current of power is complete. Faith is the fire, works are the heat which the fire gives out. Fire without heat is dead; it may look as if it were warm, but it is only a show, like colored tinsel in a summer grate. There is such dead fire as this, and such dead faith. Let the show not deceive us.

LITTLE SLIPS IN ENGLISH.

A teacher in a famous eastern college for women has prepared for the benefit of her students the following list of "words, phrases and expressions to be avoided." Set a watch on your lips; and if you are accustomed to making these "slips," try to substitute the correct expression. But don't be content with that alone. Learn why the preferred expression is correct, and this of itself will so fix it in mind that you will soon use it unconsciously:

"Guess" for "suppose" or "think."
"Fix" for "arrange" or "prepare."
"Ride" and "drive" interchangeably.
"Real" as an adverb, in expressions such as "real" good for "really" good.
"Some" or "any" in an adverbial sense; for example: "I have studied some" for "somewhat;" "I have not studied any" for "at all."
"Some" ten days for "about" ten days.
Not "as" I know for "that I know."
"Try" an experiment for "make" an experiment.
Singular subjects with contracted plural verb; for example: "She don't skate well" for "she doesn't skate well."
"Expect" for "suspect."
"First rate" as an adverb.
"Right away" for "immediately."
"Pary" for "person."
"Promise" for "assure."
"Posted" for "informed."
"Depot" for "station."
Try "and" for try "to" go.
Try "and" do for try "to" do.
"Funny" for "odd" or "unusual."
"Above" for foregoing; "more than" for "beyond."
Does it look "good" enough for "well" enough.
"Feel" "badly" for feel "bad."
"Feel" "good" for feel "well."
"Between" seven for "among" seven.
Seldom "or" ever for seldom "if" ever or "seldom or never."
Taste and smell "of" when used transitively.
More than you think "for" for "more than you think."
"These" kind for "this" kind.
"Nicely" in response to an inquiry.
"Healthy" for "wholesome."
Just "as soon" for just "as lief."
"Kind of" to indicate a moderate degree.

Easy To Please.

A prominent San Josean reached the Third street depot of the Southern Pacific depot in an inebriated condition, and asked for "a first-class ticket, please."
"Where do you want to go?" said the ticket clerk, somewhat pointedly.
There was a pause, while the inebriated one muggily reflected, and then he blandly and politely asked:
"What trains have you?"—San Francisco Wave.

OBSEQUIES OF PRESIDENT RICHARDS.

Funeral Services of President Franklin D. Richards, in the Tabernacle, Ogden, Tuesday, December 12, 1899.

The obsequies over the mortal remains of Franklin D. Richards, President of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, who died on Friday, December 9, 1899, shortly after midnight, were held in the Tabernacle at Ogden, December 12. At 1 p.m. the cortege formed at the family residence and a long procession of carriages followed the hearse and mourners to the Tabernacle, which was appropriately decorated for the occasion. The casket was white, the stand was draped in white and white festoons were looped from the ceiling. The front of the stand was adorned with splendid floral offerings, intermingled with ferns and palms.

A full choir was present, and after the family were seated the immense building was quickly filled to overflowing, hundreds being unable to gain admission. There were numerous visitors from Salt Lake City, special rates for the occasion being given by the R. G. W. railway. Many prominent ladies and gentlemen were among them, including several non-"Mormon" friends. A great host crowded into the doorways and gathered outside the entrances. The stand was fully occupied by members of the Priesthood. Of the First Presidency of the Church, President Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Twelve Apostles, Brigham Young, F. M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Anthon H. Lund, Matthias F. Cowley and Rudger Clawson; Patriarch of the Church, John Smith; Of the First Presidency of the Seventies, Seymour B. Young, Geo. Reynolds, Rulon S. Wells and Joseph W. McMurrin; Assistant Church Historians John Jaques and Andrew Jensen; Presidency of the Salt Lake Stake of Zion, Angus M. Cannon, Joseph E. Taylor and Charles W. Penrose; Church Reporter Arthur Winter, also Le Roi C. Snow; a number of local Bishops and Elders. From the Historian's office there were Bishop O. F. Whitney, Elders A. M. Musser, D. F. Collett, Martin Lindsay and Mrs. Willard Weihe; many leading churchmen and citizens were in the congregation. The pall-bearers were eight sons of the departed President, viz.: C. C. Richards, Ogden; George A. Richards, Salt Lake; Albert D. Richards, Salt Lake; Myron J. Richards, Boxelder county; George F. Richards, Tooele county; William P. Richards, Kamas, Utah; Ezra Richards, Farmington, Davis county; Wilford W. Richards, Georgetown, Ida.

Bishop Robert McQuarrie conducted the services.

The choir, with the organ, rendered "O, My Father," the solo by Fred Tout.

Prayer was offered by Apostle F. M. Lyman.

The choir then sang "Nearer, My God, to Thee."

President L. W. Sharliff.

I am requested by the President to say a few words upon this occasion. I will assure you, my brethren and sisters, it is an occasion when I would be pleased if I could give utterance to a few of the feelings and thoughts that have passed through my mind during the last illness of this noble and worthy Apostle. All Israel, and the world—those who knew him—will miss this great and noble man; and especially will we in this county and in this Stake of Zion, where we have known him so well, and where his fatherly counsel and advice has been heard for the last thirty years or more. We feel that we have lost one of our choicest men, not only in the Church, but also in this county as a citizen. It affords me great pleasure to meet the Saints upon this occasion, but I am so deeply

impressed that I feel I will not be able to occupy any time here today in the presence of the dead—this worthy and great Apostle, and in the presence of these Prophets and Apostles who have lived all these years to lead and guide Israel. I feel that all I can say is, God bless these brothers and sisters, and wives and children of this worthy man; and may the Spirit of God be upon our brethren who are here, that we may be instructed and blessed. Amen.

Bishop Robert McQuarrie.

I am requested to say a few words, and I am thankful for the privilege, although I feel that I cannot say much, and in justice to the congregation and visiting brethren, I should say but very little. I scarcely realize what has happened. I feel that there is something lacking through the departure of this great and good man. I have been acquainted with him for thirty years. I might say much longer than that, but I was intimately acquainted with him for that length of time. We lived in the same ward, and we have been associated together considerably; and the longer we became acquainted with each other the better we loved each other. His moving to Ogden was a blessing to me, and I presume to others. He was a man of fine example, a very refined man, and all his actions full of kindness and love, and overflowing with affection for his brethren and sisters. I have read a little of his history, but that gives a poor idea of what the man really was. I remember when I went on my mission in 1872, I found people inquiring after him in Scotland. One man in particular comes to my mind just now. He was living in the suburbs of Glasgow. He wanted to know if I knew Apostle Franklin D. Richards. I told him I did; we lived in the same ward together, and I ought to be acquainted with him. He told me that he got acquainted with him while he was on his first mission to Scotland, and said he: "Remember me kindly to Apostle Richards when you go home, and tell him that — was inquiring after him." He said he had never been acquainted with a more gentlemanly man. That is verily true. Apostle Franklin D. Richards was a gentleman in every sense of the word. When I came home I said to Brother Richards that — had been inquiring after him. He replied: "Well, I cannot remember him; but there is one thing I do remember well, and that is, my heart overflowed with love and kindness to that people." He remembered that all right, but the individual he could not remember. This was the feature of his first mission in Great Britain; his heart was overflowing with loving kindness. The Saints in those early days were but young, and they were very tender, and he was very tender to them. This represents Brother Richards in every particular. I never knew a time but he was full of kindness. No matter how gloomy and downcast I have felt, I always came from associating with him pleasant and cheerful, buoyed up and strengthened. This is as I have found him. I pray God to bless the mourners, who are called upon today to part with this great and good man. The Lord bless you, every one of you, my brethren and sisters, in the name of Jesus Christ. Amen.

Elder D. H. Peery.

Brethren and sisters, having been called upon, I stand before you. This is a very trying ordeal for me; but, thank God, I have been considered worthy to stand here and say a few words in behalf of one of the noblest men I have ever known. I have seen Webster, have seen Clay, have seen all the Presidents from

Gen. William Harrison down; I have seen a vast number of good men, and I have seen more good men here than any place on earth; but I will say to you, of all the men I have ever known I place Brother Richards at the top—him and Brother Woodruff. They rose above money, above speculation. Their whole heart and soul was with the Gospel. Brother Richards was baptized in 1838. He has preached the Gospel of Jesus Christ for over sixty years. He has now passed through the final ordeal—the only road by which you or I can reach the eternal kingdom of God. I say above all the men I have ever known, save less than half a dozen, his heart was near to God; and of all the men I have ever known he has done more work. Almost to the very last he would go back and forth daily to Salt Lake City. I warned him, and told him it was too much; but his heart was with it. As he would go down, somebody would advise with him, and when he would come back they would come to him to ask questions, until sometimes he was nearly frozen. Why, if he will not get into the celestial kingdom, if he will not pass by the angels and the Gods, and have eternal glory, I do not know who will. This is my opinion. He chose the "better part," as Mary did. When Christ was there, instead of being out cooking and fussing around, Mary wanted to hear him talk. A man that could not say anything in behalf of Brother Franklin D. Richards has not a tongue, has not a spirit. When I went on a mission to Texas in 1875, and when I went to Virginia—in fact, I never went on a mission without asking Brother Richards to bless me, and I felt when he was blessing me that it came from a man of God, and that it would be verified—and it was.

I could stand here and talk of Brother Richards for hours and hours, with all my heart. Now he has passed through the final ordeal. We will hear that warning voice no more. His eyes are closed in death. The bonds that bound him to this earth are loosed, and henceforth and forever he will get the reward, even the highest that God gives to any man, in my opinion. F. D. Richards' name is known all over this world. I heard his name before I ever joined the "Mormon" Church, and I have never heard a man speak to his prejudice. Almost every man, you know, gets criticised, and people are ready to tear him to pieces; but Brother Richards chose the better part. He was not with politics; he was not with speculation, which he felt and knew to be the curse of this earth—speculation on borrowed capital.

I pray God that his children may take after him; that the blood which ran in his veins may be in every one of his children and grandchildren. I say that this county is far ahead of what it would have been if Franklin D. Richards had never lived here. We have been blessed nearly above all the Stakes of Zion, with having such a man in our midst. But we never showed him any favors, scarcely. Is it not strange that the hardness of man's heart is such that he cannot give any praise till the man dies? and then the whole world turns out. I have lived here for thirty years and more, and I never saw such a crowd as this at any of our conferences here. I will say that, in my opinion, no other man could have done it. I believe if these services had been held in Salt Lake the Tabernacle would have been filled to overflowing.

God chose him for a great and mighty purpose, and his works will go down through the ages. His name will go higher and higher, higher and higher; and his children will be blessed because they sprang from such a source. I pray God to bless his wives, his children and his grandchildren, each and every one of them. Where in all Utah will you find children that surpass his? If we would pick out any to go and defend our cause in Washington City, before the supreme court, or before the parliament of

England, I say where would we find any better? He has left offspring second to none. May God bless them, and may they grow in peace, knowledge and understanding unto the perfect day, is my prayer. Amen.

A quartette composed of Miss Wensguard, Miss Mary Driver, Edwin F. Tout and Albert Anderson, accompanied on the violin by Moses Christopherson, rendered a selection entitled "The passing of the sweetest soul."

Elder Brigham Young.

This is truly a solemn occasion. Usually I have felt that it was more than I could do to speak on an occasion of this kind, but I am thankful for an opportunity to say a few words today, that my voice may be heard in connection with my brethren in speaking of him who has died. It seemed to me that we needed President Franklin D. Richards; that he was necessary to the wellbeing of his brethren and of the work of Christ; but God knows, and we must yield our own feelings that His purpose may be accomplished. It reminds me much of the funeral of my father; my own feelings are something similar. I have known President Richards all the days that I can remember upon the earth. I have known him to be the man whose character has been described this morning by his brethren. He seemed to me to be a part and portion of the society that I looked upon in connection with my father, as of men who could never die; men who were sent forth in this dispensation to bring the people along, to buoy them up, to counsel, to console, to direct, and in times of trial and danger to stand firm and point the way by which the Latter-day Saints were able to escape all the snares that were laid for them. I have known President Richards as a good man, a great man, a humble man, a father, a brother, and a friend. I have known him intimately all the years that I can remember, and I have never in my heart found fault with that man.

I mourn with his family. I rejoice with the people that he has accomplished this work; but I mourn his loss. The great object of the life that God gave him is accomplished. He has won the fight, he has gained the race, and he is with the brethren that have gone before. God bless his family and comfort their hearts; for I know that they have great reason to be thankful for the leader, the husband, the father, the Apostle, whom He gave unto them to stand at their head in the last dispensation. We have reason to rejoice that we have known him. I look upon him now as being in the presence of my father—with my father and my mother, and loved ones. He has gone to them, and our feet are treading fast in the same direction. Years are coming upon us, and the dearest wish of my heart is that when I get through it can be said of me that I was faithful in all my life, as we can all say of President Franklin D. Richards. He was faithful to the end. The crown is his; the glory is his. No power can rend it from him. He is safe with his Maker, with his Redeemer, and with his friends.

I had the pleasure of being with him on Friday afternoon for several hours. I could not reconcile myself to the thought of giving him up. I felt like clinging to him, praying for him, exercising faith for him; still I was willing to bow to the will of my Maker. "O, Lord, spare him to the Church, his brethren, and to his family," was the prayer in my heart constantly. I talked with him a great deal that afternoon. True, he was helpless. His body could not act. In fact, he was incapable of moving his head much, if any. But the mind was there quite clear, and his eyes looked into my eyes with all the intelligence that I ever saw in Franklin D. Richards. To answer my questions he would press my hand. In speaking with him I saw that the mind, the immortal, the spirit, was as full of light and intelligence as ever I saw it in my life, and I was thankful for this. He

knew everything that was going on around him, and every word said he heard and understood, and I rejoiced that he retained his full powers of mind to the last. I left him at 5 o'clock on Friday afternoon to return to Salt Lake City, and he looked at me, and I could read in his eyes, "Oh! how I wish I could talk with you, and speak the feelings of my heart to you before you go away!" When bidding him good-by he pressed my hand and clung to it, and he looked with his eyes exactly as if he were talking. I could see in them that he wanted to say something to me in my taking leave of him.

God has taken him to Himself. We have nothing to regret. We mourn his loss; but I do feel thankful that I have been associated with this man all the days that I have lived upon the earth. I feel thankful to God, because I looked upon him as I looked upon my father, as I looked upon the brethren who have been our leaders all these years, so many of whom have passed away and gone to their rest. Their bodies are resting, but I doubt not their spirits are active. Franklin D. Richards stands before me as a pattern of a Latter-day Saint, and a perfect gentleman. Every Latter-day Saint who appreciates that title and lives up to it is a perfect gentleman or a perfect lady. I congratulate the Latter-day Saints that they have had his association in this state for so many years. He has been a blessing to me and mine, to this people, and to all with whom he associated. I have traveled with him a great deal in this country and in Europe. We have been associated together in missions in Europe, and I found him precisely what you have found him, a man of God, with the interests of the Church of Jesus Christ in his heart. Our Father's will it was the pleasure of Brother Franklin to do, both day and night. Wherever he was he loved his religion, and was in perfect harmony, as far as I ever knew, with the Spirit of the Lord.

Brethren and sisters, God help us. God bless this family, and bring these sons and daughters to the front, where their father stood. Emulate his example, live as he lived, and win a crown similar to his, and what joy there will be when we meet him and the others that have gone before! This takes away the sting of death from me. I mourn the loss of his society, but the feeling of death is not here. No spirit of death is with me, because it is light, it is beautiful, it is glorious to know that he has won this fight. I pray that God will comfort us, that He will buoy us up and strengthen us, that we may be stronger in carrying out our desires to build up Zion; not weakened by his loss, but strengthened by his example. That God may be merciful unto us and give us power to fill up our creation as he has done, is my humble prayer, in the name of Jesus. Amen.

President Lorenzo Snow.

Brethren and sisters, I do not intend to occupy but a short time, but I wish to mingle my voice with those of my brethren who have talked here, in reference to President Franklin D. Richards. Perhaps I was as familiarly acquainted with him, or more so than anyone that has spoken this afternoon; but I do not think I ought to take time to relate the various interesting scenes, private and public, that I have experienced with Franklin D. Richards.

Over fifty years ago he and I were ordained Apostles in the Quorum of the Twelve. At that time there were together all the Apostles then living, with President Brigham Young and his two counselors, Brothers Willard Richards and Heber C. Kimball. There were four vacancies to fill. Brother C. C. Rich filled one of those vacancies, I filled another, Brother Erastus Snow filled the third, and Brother Franklin D. Richards filled the fourth, and was the youngest Apostle then. Every Apostle that was present at that time, and President Young and

his two counselors, have passed away into the spirit world. Brother Richards and myself were the only ones left of those Apostles and Presidency. Three Apostles, I think, that have been ordained to fill vacancies since then are dead also. Brother Richards, whose remains lie here in this casket, has outlived four Presidents of the Church—President Joseph Smith, President Brigham Young, President John Taylor and President Wilford Woodruff. Therefore, no one ought to complain and feel that injustice in this respect has been done to President Richards, since he has outlived these Presidents of the Church, and most of their counselors, and so many of the Apostles. And certainly this long period of his life has been filled with good works that he has accomplished.

All that has been said in reference to him by my brethren this afternoon has been well said; and all perhaps that really need to be said, anyway, is simply this: Did Franklin D. Richards discharge the obligations that he took upon himself before he left the spirit world? Has he accomplished this since he came into life, according to the best abilities that he had, and according to the light of the Holy Spirit that was given to him from time to time? I doubt not that every person who has been at all acquainted with President Richards can say they believe, most perfectly, that he has accomplished the labors for which he came into this life. He was intimately acquainted for years with President Joseph Smith. He has testified of him as being a servant of God; that he knew by the manifestations of the Holy Spirit that Joseph Smith was a servant of God, sent into the world for the salvation of the honest heart; that he had a divine right to baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and that he conferred this right upon others. He testified of this from the day the knowledge was revealed to him from the Lord until the day that he passed out of life, so far as he had physical ability to do so. He has accomplished the business for which he came into life, and has gone back covered with eternal and everlasting glory.

That which we most should think of is in reference to ourselves. Here is an example well worthy of our imitation, and we should follow it. All perhaps that we need to say to the large family of President Richards is, that they have a blazing example before them of a good man, a noble man, a grand man, and a man who has accomplished his salvation, exaltation and glory, and for them to follow in his path. I cannot mourn and say that there has been a very great loss sustained; and yet we might say this. I am not surprised at the calling away of President Richards at this time; but had the idea of President Richards passing away been presented to me about the time when he went with us to St. George, some five or six months ago, I should have been surprised, because in looking upon Brother Richards, at that time, and for many years before, my idea was that he was just as likely to live as any member of the Quorum of the Apostles, and more so, I might say, than one or two whom I might mention.

God bless the family of President Richards, and may they be inspired to follow the example of their illustrious husband and father. May the friends of President Richards feel a gratefulness and express it in the interest of this family as they may have an opportunity from time to time—a gratitude for the benefits they may have received from their intimacy with Brother Richards. God bless you, brethren, and sisters. May we all be blessed and walk in obedience to the principles of light and glory, and follow the example of this illustrious man.

Never let it pass from our memory that we are in the world for the accomplishment of certain purposes, having obligated ourselves in the other life to carry out these purposes; and in doing this we

have to make sacrifices from time to time, because of the ignorance of our brethren and sisters, the children of God. It is not merely for Latter Day Saints that we are expending our time, but it is for tens of thousands that are scattered among the nations of the earth whom the Lord has prepared to receive the principles that we have received. These people, who are worrying us, and who would like to see us persecuted to that extent that we should be driven to live in the caves and rocks of the mountains, as they were in former days, would be our friends today, did they know us as the Lord knows us, and as we know ourselves. They would have to admit that the Latter Day Saints are the best friends they ever had, and that we are sacrificing daily, as it were, in their interest, though they do not know it. I ask the Lord of Israel to bless the Latter Day Saints and that we may be prepared for the events of the near future, with our hearts right before the Lord.

I want to relate one circumstance, however, before I close. I would not tell it if it concerned myself alone. In the days of the "reformation," when President Young was aroused to call upon the people to repent and reform, he talked very strongly as to what ought to be done with some people—that their Priesthood ought to be taken from them, because of their failure to magnify it as they should have done. The brethren who lived in those days will remember how vigorously he spoke in this direction. Well, it touched Brother Franklin's heart, and it touched mine also; and we talked the matter over to ourselves. We concluded we would go to President Young and offer him our Priesthood, if he felt in the name of the Lord that we had not magnified our Priesthood, we would resign it. We went to him, saw him alone, and told him this. I guess there were tears in his eyes when he said, "Brother Lorenzo, Brother Franklin, you have magnified your Priesthood satisfactorily to the Lord. God bless you." The man that lies in that casket did this, and we both honestly felt it. We knew that he was a man of God; that he lived near to God, and that he had the word of God. God bless you. Amen.

President George Q. Cannon.

If I had my choice this afternoon, I believe I would rather sit still and listen to the brethren talk than to attempt to speak myself; but I suppose I should feel condemned if I were to let this opportunity pass without saying something with the rest of the brethren in relation to this sad event.

I have listened with great interest to all that has been said. I can heartily endorse every word. I have entered into the feelings of every speaker, and been much interested in all that has been spoken. I am sure that it is not necessary to indulge in any eulogy, after what has been said in the presence of this congregation, all of whom are so well acquainted with Brother Franklin D. Richards, have known his life, have heard his teachings, have witnessed his walk and conversation, and have been under his influence for so many years. Still it would not be proper and it would not satisfy our feelings if we did not say something concerning his characteristics, his life and labor, and our associations with him.

I think I ought to appreciate Brother Franklin D. Richards more than anyone else. There are many reasons for this. I was his junior in the Quorum of the Twelve Apostles. Some years ago I was called upon to stand in the First Presidency. This brought me into relations with the older members of the Quorum of the Twelve that were very peculiar. Now, I cannot recall any incident where Brother Franklin ever showed any feelings but that of great respect to me. I have many times felt humbled in my feelings by the deference that he paid to the office which I held. I have gone before the Lord in thankfulness, because of the kind and brotherly feeling and spirit which Brother Franklin D. Rich-

ards always manifested towards me. I need not mention the other brethren now and their conduct, but I can dwell upon his, and it has left an impression upon me that can never be eradicated.

I think Brother Franklin D. Richards was as meek a man as I ever was brought in contact with. He was unassuming, gentle, full of kindness. There was one feature in his character that always filled me with admiration; I never heard Brother Franklin D. Richards indulge in any criticism of his brethren. I never heard him sit down and talk over their faults. I think he was very remarkable in this respect. All the leaders of this people are free from that to a very great extent; but none surpassed Brother Franklin D. Richards. I never heard an unkind word from his lips. Men's names would come up, their characters would be reviewed, and, of course, criticism would be indulged in; but I cannot recall an instance where I ever heard Brother Franklin D. Richards utter an unkind word or express a criticism unfavorable to anyone. I have noticed this a great deal in my association with him, and I think it was a lovely feature in his character. I never saw him out of temper, either. In all the scenes through which we have passed, I do not recall a single instance where Brother Franklin D. Richards displayed temper or lost control of himself in the least degree. He was always even. He was so urbane, so mild, so kind, that no one could find fault with him. If there was any fault in his character, probably it arose from this; for sometimes it becomes a fault in a man; but it was a remarkable feature in his character. He was not naturally an aggressive man, though if his priesthood was called into question, he could assert himself with a great deal of vigor.

Brethren and sisters, it is not well to occupy very much time this afternoon, so many have spoken; but I could not help thinking while I sat here contemplating the scene, of what the Lord has in store for men of this character, and what the promises of the Lord are to all who will be faithful as this, our brother, has been. Is there anything that can be thought of by the human mind that will not be within the reach of this our beloved brother who has gone before? The Lord tells us concerning the Savior that by Him, and through Him, and of Him the worlds were created and the inhabitants thereof begotten sons and daughters unto God. All this glory is His. And we are promised that we shall be heirs of God and joint heirs with Jesus Christ. Brother Richards will share in all this. He is an heir to all this power and authority. Jesus tells us that He and the Father are one: the Father is in Him and He in the Father; and that we should be in Him and He in us as He is in the Father—giving us an idea of the oneness that He desires His disciples to attain unto, even unto the Godhead, being swallowed up in the power and authority belonging to the Godhead. This our brother will share in all this, as all will who are faithful to the truth. We cannot conceive in our mortal condition, unless God reveals it unto us, the glory that awaits this faithful servant of God. Yet the revelations we have received from the Lord plainly foreshadow the great glory that is in store for those who fight the good fight of faith, who are full of integrity and courage, and whose knees never tremble and whose hands never shake when it comes to the defense of truth and the advocacy of righteousness. Men of that kind—and they are very numerous among us—will receive great reward; and not the men alone, but the women too, will receive great glory at the hands of our Father and God.

There is everything, therefore, to encourage us to be faithful and to be spotless in our lives. What is the advantage of committing sin? It soils our souls, it defiles us, it brings sorrow and remorse, and gives no real pleasure. Worse than this, it brings a forfeiture of the favor

of God and the promises He makes unto us. What a pleasant thought it is to think of a man faithful in the midst of temptation, a man who walks through life undefiled, who maintains his integrity and keeps all his covenants unto the close of his career. Will such a man not be received into the presence of God and the Lamb? Will he not associate with the noblest that have ever been born on the earth? He certainly will; and there is open before him a career, a never-ending career, progressing in light, in knowledge, in truth, in power,—in everything, in fact, that makes our Father and God great glorious and adorable. This is promised unto us. The Gospel is given to us, by which we have the power to attain unto all these great blessings. If we do not accept of it and use it righteously, the sorrow will be ours.

I feel to pray the Lord for His choice blessings to rest upon the family of President Franklin D. Richards, upon all his kindred, and also upon all the Latter Day Saints, which I humbly ask in the name of the Lord Jesus. Amen.

President Joseph F. Smith.

I had really hoped that the other brethren would occupy the time allotted to us on this memorable occasion. I feel so inadequate to the task of attempting to speak and to express my feeling, that it would have been a relief to my mind to have been permitted to sit still and listen to others.

To say that the Lord loved President F. D. Richards would be only to express that which you all know. And it would seem unnecessary for me to say that I loved him, and that he was beloved by all his brethren. I do not know a man anywhere who does not love or has not loved President Franklin D. Richards. I do not see how it would be possible for any man who knew him not to love him, and not to feel for him the kindest and the deepest respect. He has been a comfort and a strength to me all my life. As Brother Brigham Young has said here, he has known him all his days; so have I. I do not know one of the Apostles who has been more familiar to my mind or with whom I have been better acquainted all my life, than Brother Richards. There always seemed to be something about him that drew me towards him, and that drew out my affections for him. I never felt when I was in his presence, or when absent from him, that I would receive an—but true brotherly and fatherly consideration from him. I had the utmost confidence in him. I believed in him, and I believe in him still, as a man of God, a man of truth, of virtue and of honor before the Lord. To say that he, or that I, or any other man had not human weaknesses and imperfections, or to say that he or any other man was, or is perfect in judgment, in knowledge, and in the exercise of wisdom, would be to say that which should not perhaps be attributed to mortal beings. But I know of no man of all my acquaintance who so completely won my love and my confidence and respect as my brother whose remains lie before us here today. I always felt when he arose to speak, that he would say something good, and that he would not say anything that would grieve the Spirit of the Lord or give unnecessary offense to any living being. I felt always that he was in perfect accord in his spirit with the Spirit of the Prophet Joseph Smith; and I know no man who, I believe, was a truer man to the Prophet Joseph Smith than was Franklin D. Richards. Every fibre of his soul seemed to be in accord with the divine mission of Joseph Smith. I have listened to his testimony concerning that Prophet of God when it has just simply filled my whole being almost beyond my power to contain. I have rejoiced in hearing his testimony of the Prophet Joseph Smith.

I might mention another trait in his character that has seemed to me to shine out beyond that of almost any other man I ever knew. He exemplified the spirit that was expressed by Job, and he has